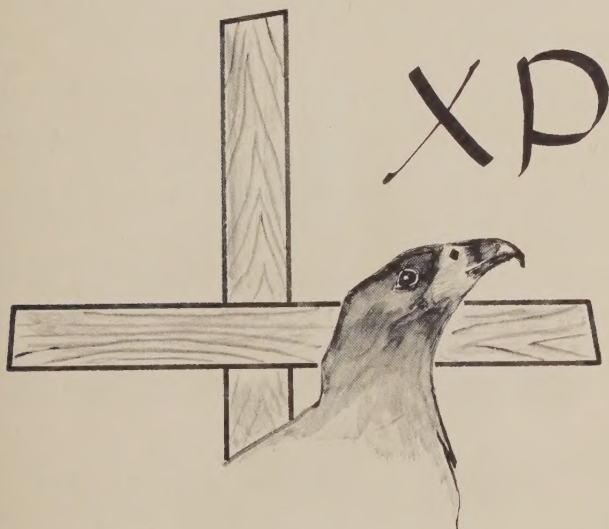


VOL. 32 NO. 3
TRINITY 1961



SSJE

SSJE COWLEY

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published Quarterly by the
AMERICAN CONGREGATION OF THE
SOCIETY OF SAINT JOHN THE EVANGELIST
980 Memorial Drive, Cambridge 38, Mass.

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, \$1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

Second-Class Postage Paid at Boston, Mass.

THE HOUSES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

THE ENGLISH CONGREGATION

Oxford. The Mission House, Marston Street, Oxford, England.

London. St. Edward's House, 22 Great College Street, S.W. 1, London, England.

Indian Province. St. John's Mission House, Panch Howd, Poona (City) 2, India.

South African Province. The Mission House, 126 Chapel Street, Cape Town, South Africa.

P.O. St. Cuthbert's, Tsolo, C.P., South Africa.

THE AMERICAN CONGREGATION

The Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Mass., U.S.A.

St. John's Mission House, 33 Bowdoin Street, Boston, Mass., U.S.A.

Nippon Province. St. Michael's Monastery (Oyama Shudoin), Oyama, Tochigi Ken, Japan.

St. John's House, SSJE, 331 Koyama, Kurume Machi Kitatama Gun, Tokyo, Japan.

THE CANADIAN CONGREGATION

The Mission House, Bracebridge, Ontario, Canada.

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious



Digitized by the Internet Archive
in 2025

COWLEY

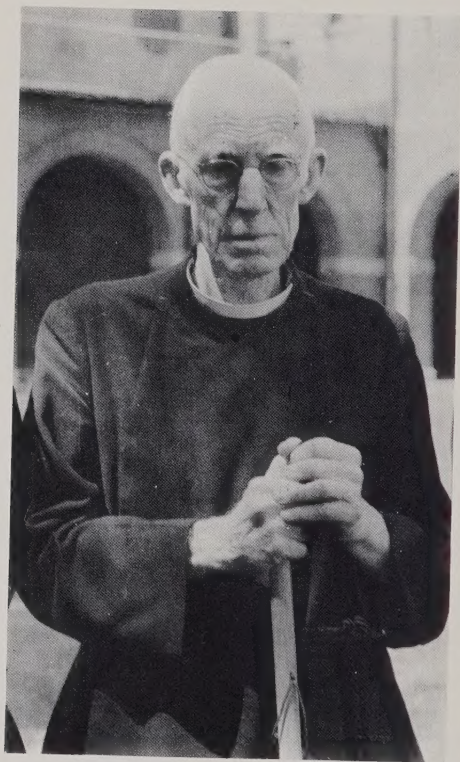
A QUARTERLY MAGAZINE OF SUBJECTS
MISSIONARY AND RELIGIOUS

Vol. XXXII

Trinity, 1961

No. 3

	PAGE
JOHN HAMILTON COWPER JOHNSON, PRIEST, S.S.J.E.	85
FROM A BUDDHIST FAMILY TO THE CONVENT <i>By a Sister, C.D.C.</i>	90
CHRISTIAN MISSIONS IN INDIA <i>By Father Wain, S.S.J.E.</i>	96
ST. MONICA'S HOME	100
COMMUNITY CHRONICLE	103
BOOK REVIEWS	109
ADVERTISEMENTS	114
ILLUSTRATIONS	
<i>Father Johnson, S.S.J.E.</i>	Frontispiece
<i>Father Johnson, S.S.J.E.</i>	87
<i>Members of the Community of Divine Charity</i>	93
<i>Hindu Woman and an Abandoned Child</i>	95
<i>Indian Children</i>	99
<i>St. Monica's Home</i>	102



FATHER JOHNSON, S.S.J.E.

John Hamilton Cowper Johnson, Priest, S.S.J.E.

ON the second of June, 1877, there was born at the parsonage in Pulloxhill, Bedfordshire, England to the Reverend William Cowper Johnson and his wife Emily Barham, a son. He was baptized John Hamilton Cowper. The Johnsons belonged to a network of clerical families of the Diocese of Norwich. One of the best known forebears was Johnny Johnson the loyal friend and guardian of the poet Cowper. Another forebear was the famous John Donne, Dean of St. Paul's, London, and Poet (1571-1631.) While Hamilton, as he was called in the family, was still very young, the family moved back into the Diocese of Norwich. The parishes of Welborne and Yaxham had been in the family for several generations. Johnny Johnson had built the very large Rectory at Yaxham when he was caring for the mentally unbalanced poet Cowper. It was in this house that the young Johnsons, four brothers, grew up. Their parents were first cousins. Mrs. Johnson's father had been Rector of the nearby parish of Welbourne. This parish was afterwards united with Yaxham under one priest. Hamilton's first recollections were of the Norfolk countryside, of the ancient city and cathedral of Norwich, and of seaside places such as Sherringham, where relatives were the local incumbents of the churches. He was sent, like all sons of gentlemen in those days, to private preparatory schools. These were terribly rough, and the sensitive and rather delicate boy had nothing but memories of bullying, cold, hunger, and loneliness in them. No wonder that he seemed not to be of a scholarly bent. It was decided that when he had reached his teens he should go to London and live in lodgings at Herne Hill while he learned to be a telegraph operator. He was sent to Malta in 1894 to pursue that work. His recollections of Malta were his happiest ones. The bright sun, warmth, romantic surroundings, pleased him. He made friends with the Anglican Chaplain and it was through him that his mind began to turn to the sacred ministry as his vocation. He had been confirmed in 1892 while in London at St. Paul's Cathedral by Bishop Frederick Temple. In Malta he saw something of the local catholicism, but only from the outside. He heard the singing and saw the processions and was attracted by the ceremonial. Through family connections he was able to enter New College, Oxford, where he was graduated in 1902, after

Cowley

which he went to Cuddeston Theological College for a year in divinity. He was ordained Deacon in 1903 by Bishop Edward Talbot in Southwork Cathedral with the title of Wimbledon parish and Priest in 1904, by the same Bishop. Remington Rocksborough Smith, afterwards Bishop of Algoma in Canada, was the incumbent. There was what would now be considered a large staff of clergy who cared for several churches in the town. At Oxford Hamilton had come under the influence of the Rev. Stuckey Coles, where he had also seen something of the Cowley Fathers. So in 1906 he went to the Mission House to try his vocation in the Society of St. John the Evangelist. The Father Founder, Richard Meux Benson, was still alive. Father Hollings was the Novice Master. Father Burton, afterwards Bishop of Nassau, was also in the Novitiate at the same time.

Father Powell, S.S.J.E. Superior in Boston visited England a few years after Fr. Johnson's profession in 1909, and he suggested to the Father Superior General, Father Bull, that Father Johnson be assigned to the Mission House in Boston which was at that time a branch house of Cowley. So in 1916 Father Johnson settled down to a long ministry at St. John's Church, Bowdoin Street. His most fruitful work was done with individuals. He spent many hours in the old Church into which all sorts and conditions of men, women, and children wandered. He would make friends with them, and many were brought to Baptism, Confirmation, and Confession. The Old Howard Theatre, a not very reputable place of entertainment, was only a couple of blocks away. Those who performed there often lodged in the grubby houses in the neighborhood of Bowdoin Street. Two women tightrope dancers came to the church one day seeking one of the Fathers. They had been brought up as Mennonites, and so had not been baptized in infancy. A friend of these sisters had said one day "Aren't you scared of being killed when you are not even Baptized?" They had accordingly gone to the minister of the Tremont Baptist Temple seeking Baptism. They were highly insulted at his insisting that they must give up their profession. Mrs. Delmonico, the woman who kept the lodging house where they were staying, said to them "Go over to the Fathers on Bowdoin Street. They won't treat you like that." As a result Fr. Johnson brought these women into the Church in which they became very devout communicants. They gave us their itinerary, and we looked up the addresses of



FATHER JOHNSON, S.S.J.E.

Cowley

churches in the places where they performed, so that they could go to church each Sunday. That is just one example of Father Johnson's ministry. There were families and children on and around Bowdoin Street who were devoted to him, and he to them. He was nervous about preaching from notes only. He hesitated a good deal for words. At one time, when Fr. Powell was away in England we got Fr. Johnson to write out short sermons and to read them. They were gems of devotion and of lovely English. The congregation appreciated them. Unfortunately he was teased out of keeping it up. He was always an ardent Latin scholar. He loved the Latin classics. His devotional life was built up upon the Latin Collects. He never tired of finding in them that primitive evangelical teaching about the one great sacrament and mystery of our holy religion. By 1941 he was no longer able to carry on his ministry at the Mission House, and he moved to the Monastery at Cambridge where he was a joy and help to the Fathers and Brothers, and where he heard the Confessions of many priests and layfolk who sought him out there.

Father Johnson was a great believer in reading good novels. He found that they kept him in touch with ordinary and extraordinary people. Through them he was better able to understand the difficulties of those who came to him for counsel. His acquaintance was not limited to the simple folk around Bowdoin Street. He was a close friend of Ralph Adams Cram the architect and of his family, and went with them in 1921 on a journey to Spain, acting as their chaplain. Prof. Chandler Post of Harvard and Thomas Whittemore, who restored the famous mosaics at Sancta Sophia, Istanbul, were close friends, who valued Father Johnson's advice, not only on spiritual, but on scholarly matters. He carried on a long correspondence with Rose Macaulay the novelist, and was the means of bringing her back into the religion of the Church.

He had his foibles. He really seemed to enjoy worrying about practical matters. He was devoted to the Monastery cat, and could never settle down for the night until he was sure that spoiled animal was in and fed. He greatly disliked having a number of the Brethren away from home especially if they were in a car. He was sure they would all be killed! He had no use for either the modern pronunciation of Latin as used in schools, or of the Roman "chees and shaws". He pronounced Latin in the old-fashioned English way, just as though it were English. He

John Hamilton Cowper Johnson,
Priest, S.S.J.E.

could not believe that anyone could appreciate Latin poetry unless he used this method.

Father Johnson gladly gave his time and attention to individuals. His counsel was always sound and based on his praying and thinking upon the Mystery of our Holy Religion.

"Then doth the Cross of Christ work fruitfully
Within our hearts, when we love harmlessly
That cross's pictures much, and with more care
That Cross's children, which our Crosses are."

John Donne, Divine Poems, "the Cross."



No wonder our life is so feeble because we do not look up to see Him at the right hand of power. He says, 'Look unto me and be ye saved,' look unto Me, ministering, sustaining your life communicating supernatural gifts. Thus look to Jesus. Every other looking is a mere delusion.

FATHER BENSON

From A Buddhist Family To The Convent

By a SISTER, C.D.C.

TO write one's own story is not an easy task. With much hesitation, I took up a pen, simply obeying the wishes of our Father Founder and Warden, recalling to my mind the wonderful guidance of God granted to His humble handmaid.

I was born and brought up in a quiet village town not far from the peaceful ancient capital, Nara,¹ and at the foot of famous Mt. Koya.² My native town is surrounded with old Buddhist temples, and in my early days I saw quite often pilgrims making their stations reciting *sutras*,³ ringing their hand bells.

My family was Buddhist for many generations and produced an *ashari*.⁴ This has been my family pride. My grandmother was very devout and was fond of visiting temples and entertaining pilgrims, offering them shelters, food and alms.

She used to take me round to temples, and I watched how she was absorbed in her devotion, reciting *sutras* and making profound bows. However, Buddhism remained in my mind as a mystery beyond my understanding. When I grew, I was more interested in philosophical speculations of the meaning and the end of the human life.

When I was graduated from a High School, I was preparing to be a school teacher, and got license after examinations (it was not so difficult to get teacher's license in those days). I was quite happy with little children who were free from stains of the world. They were my joy, the only joy, and I tried to be a good friend to them. Unexpectedly I got a bad cold, and was getting worse. My doctor said I had got pleurisy and ordered me a complete rest until I really got well. This was a great disappointment to

Translator's notes: ¹. About 25 miles south of Kyoto, and was the Capital of Japan, 710-784 A.D., when Buddhism was the State Religion. There are still ancient temples and pagodas. The big bronze Buddha was cast in 749 A.D.

². Kobo, the founder of Shingon Sect, built his monastery on the summit of Mt. Koya in 816 A.D. Many monasteries were built since then. There are about 120 monasteries there. The mountain has been a favorite place for Buddhist pilgrims for many centuries.

³. Buddhist scriptures. A portion or portions of them are recited in public worship as well as in private devotions.

⁴ *Ashari* means a Teacher and the title given to a Buddhist monk who attained to the high degree in the mystery of Buddhism. His official recognition is regarded as very honourable.

From A Buddhist Family To The Convent

me, for I missed my dear little children. They were in my thought day and night, even in my dreams.

Then the war broke out. Many young men were drafted into the army, and all the country was in war fever. A sick person was a miserable existence. All the people were working hard, doing something for the country. I felt I was useless, doing nothing but lying on the bed for certain hours each day. I began to think more about life and death, and read Buddhist books and writings of wise men, as much as my energy and my doctor allowed me. But alas, they were beyond my comprehension. My head was just confused.

One winter evening, I turned the switch of my radio, and heard beautiful melodies of some songs and then a talk on Christmas. They fascinated me. I wanted to hear more about the Religion of Christ, and every day I hunted for religious broadcast. Only with a long interval I could hear a talk on Christianity, and I began to think that probably the Christian Religion would give right answers to my questions.

I was getting well, and was allowed to walk a certain distance every day. I discovered that there was a Christian Church a few miles away from my home. I did not mind to walk several miles to attend the church, even in the coldest winter day, if I could get the permission of my parents who were ardent Buddhist. They were not willing at first, but I could overcome the difficulties somehow. I was not interested in the life of the flesh which perishes, but in the life which lasts for ever. The church was very different from a Buddhist temple. Everybody was very friendly. I heard the sermons with keen interest and borrowed books from the Priest for my study. I can say I became an enthusiastic enquirer, catechumen, and was baptized and confirmed within a year and a half.

It was a great joy to become a child of God, and to realize to have my Saviour, God-Man, in myself, living with Him all the time, and to be nourished with his own precious Body and Blood. I wanted to know more about Christ, His Church and His Sacraments. As days passed, I became stronger. My family members noticed how I had changed. All my gloomy appearance was gone, and I was cheerful all the time. I could not hide the peace and joy given to me. I wanted to share my happiness with other people, especially with the sick. Gradually I realized my vocation in serving the Lord and the sick.

I was cherishing my desire in my heart, but I hesitated to tell about it to anybody, even to my parents. I did not know how, or

Cowley

whether, the way would be opened to fulfill my vocation. One day, a Cowley Father came to my Church to conduct a Quiet Day. He was Father Kimura who became later the Founder of the Community of Divine Charity. He was, and still is, the Provincial Superior of the Society of St. John the Evangelist. I did not know much about him, nor what kind of a vision he had in his mind, but I opened my mind to him and asked for his advice. I did not tell anything to anybody. The only thing I could do was to commend my life to the hand of God and wait.

Just about a year passed, before the definite call came. Father Kimura wrote me that he had made necessary preparations to found a Nursing Community in connection with Haruanso Sanatorium of which he was a co-founder. He wanted me to come, as soon as I could, to test my vocation. With some hesitation, I told my mother about my vocation and asked for permission. Her shock was so great that she had stayed in bed for several days. A great silence fell on the household. Nobody spoke to me, and they were whispering among themselves. I could do nothing but to pray earnestly more than ever. After one week's suspension, I was called to the room of my parents. They were pale, and my father began to speak. He said, "My dear daughter, mother and I have thought and considered your desire carefully. We have no understanding about the Religious Life into which you want to enter, and we can make no reasonable objection against your wishes. My dear daughter, we love you dearly, and our only desire is that you would be happy. We have no other desire. If you really and earnestly want to enter a Religious Community, you may do so. But remember one thing. If you start the life, you must persevere until the end. Never give up, when you meet difficulties. If you begin, you must complete it. This is what we want not only you, but any of our children. We hope you understand well what I say . . ." They were in tears. I made a profound bow before them. I was simply unable to find words to express my gratitude towards them. I was just overwhelmed, and could not stop my tears.

My parents seemed to be aged within a short time. I noticed gray hairs in their heads. I was twenty-four, and it was early in the spring. Father Kimura advised me to come to St. Michael's Monastery first, to stay in the Guest House for a while to get preliminary instructions. When the day of my departure came, my parents prepared my send-off as grand as they could. They invited relatives, friends and all the neighbors, as a Buddhist family



Members of the Community of Divine Charity, and Father Kimura, S.S.J.E., the Father Founder. The author of "From A Buddhist Family to the Convent" was one of the first Sisters of this Community.

Cowley

did in the old days in sending off the son to the monastery, or the daughter to the nunnery. My Parish Priest came and presided at the farewell party. He explained what the Christian Religious Life was to the people who were present. Some people congratulated me, while others were in tears as if they pitied my choice. When the party was over, most of them followed me to the end of the village to see me off, and waved their hands as long as they could recognize me. My father wanted to accompany me as far as St. Michael's Monastery at quite a distance. He stayed there with me for several days. He had good talks with Father Kimura, and went home satisfied. Soon my new life started at a corner of the Harunaso Sanatorium.

Over fifteen years have passed since I left my own home. New buildings of the Community, the Chapel and Kindergarten were erected one after another, as members increased, on the slope of Mt. Haruna. The great majority of aspirants stayed and found there their new and permanent home, cheerfully serving the sick day or night, or looking after little children.

I was the first Christian in my family. My parents, sisters, cousins, aunts and friends began to be interested in Christianity after I joined the Community, and have found the same joy and peace in their new religion. I am dead to the world, but my Saviour is the Way, the Truth and Life, and He has done wonderful work in showing the way to follow Him, teaching the Truth to make us free, and giving the new life which lasts for ever, not only to me, but also to my people and many sick persons whom I have had the privilege of knowing and nursing. I left my own family in the quiet village town, and was admitted into the great family of God together with my relatives and great many people of whom only a small portion are known to me.

Blessed be His Holy Name.



Hindu woman cleaning rice for Children's meals in our Holy Family Home.



An under-nourished and abandoned baby in the St. John Hospital.

The Holy Family Home for Children up to six years old, was finished recently. Our Children are committed to us by Court Order, from bad, broken or disunited homes. Many are orphans or foundlings. The Home takes in Moslems and Hindu as well as Christians, and still has a debt of \$1,500.

Christian Missions In India

By FATHER WAIN, S.S.J.E.

A MISSIONARY soon finds that to present the Christian Faith to India's people is no easy task. There is first the growth of Nationalism. Christianity is almost inevitably identified with the West, and shares in unpopularity of the West. To become a Christian is unpatriotic in Indian eyes; it means cutting yourself off from India, rejecting your own heritage of Indian culture.

Of course we do not want to make Indians into Englishmen and Englishwomen. But this has not always been so clear in the minds of missionaries, as some Victorian photographs show. In these one can sometimes see groups of Indian Christians in trousers and collar and tie, the women in high-buttoned blouses and long sleeves, outside a Gothic Church. Yet it *is* difficult both for the missionary and the convert to discriminate. What is essential, the things of the Spirit which a Christian is to live by; what is the mere outward expression, which can be dropped or changed? No one can jump out of his own skin, and the missionaries' grasp of his religion must be coloured by his up-bringing.

However, we see clearly enough now that we want Christianity here in an Indian dress. The difficult is that there are no ready-made clothes at hand. What kind of Church do we want to build? Not a Gothic one, I hope, a style which to my mind is less suitable than any other to this land. But can we borrow from the Hindus? They have no common worship. Hindu worship is an individual affair. A temple is a shrine to hold the idol, and you go when you feel inclined, ring the bell, stand praying for a few minutes, or offer a gift of flowers. There is often a court-yard or covered "mandap" for people to sit under outside the shrine. It is not easy to adapt this to the needs of a Christian Church while keeping its Indian-ness. On the other hand the Mogul style of the north Indian mosques seems to me admirably suited to Christian needs.

The Eucharistic vestments, coming straight from the primitive Church, seem sufficiently timeless and place-less to fit in well; but I think the more primitive patterns are more suitable. The Hindu priest worships bare to the waist, with a loin cloth only, and we shall probably not want to adopt this in our worship.

Hindu men keep their hats on to worship and this might well be adopted by Christians — unless we feel that St. Paul's words in I Corinthians are a permanent ruling. (This would seem a rather

Christian Missions In India

Puritan way of reading Scripture). Most Christians have kept the Hindu custom of bare feet in Church. I should guess that this is spreading slowly.

One rather important matter is the method of receiving Holy Communion. To communicate from the same chalice as we do is entirely at variance with Indian custom and very repugnant especially to caste people. The only way of sharing a common cup is (as one often sees in railway carriages and so on) to pour the liquid into your open mouth without touching the cup with your lips. That is hardly practicable with the chalice. Maharashtra is a prohibition state, with an enormous duty on wine, which makes the price of sacramental wine very high. The Bishop has therefore given permission for communion by intinction, a procedure adopted in several important parishes in Bombay and Poona. This may well be a valuable "Indianisation" of our worship.

There is a great deal of good Indian music which has already been adopted by Christians. Our difficulty here is first that the hymns written in these metres (quite different from any Western poetry) are often lacking in the doctrine and objectiveness of the best Western hymns. And secondly all Indian singing is for metrical words, and cannot be put to prose. Perhaps we should allow the Ordinary of the Mass to be sung in metrical paraphrases, not straight-forward translation. Sister May, CSMV has written music to the Marathi prose translation of the Ordinary, using Indian scales. This is something of an "Anglican compromise", but is sung and well liked by our people.

The fundamental ideas of Hinduism and Christianity are about as opposed as anything could be. To quote Professor Zaehner of Oxford: "Whereas the Christian starts with the idea of God, the Hindu does not: he starts with the idea of the human soul. Basically he is not interested in what we call God at all". The great Hindu mystics seem to me to bear out this rather astonishing judgment. They seem to be searching for experience — maybe the experience of salvation — but they do not seem to have the kind of objective look of the Christian mystics. They are, perhaps, not interested in God as a fact; God may be useful in achieving salvation, but the great thing is the soul and its state.

Hindus are extremely tolerant, because they do not believe in any final revelation. Christianity, to be true to itself, must claim that Christ is the final and (so far as men are concerned) complete revelation of the one true God. Thus it must claim that it is the true religion, in a unique sense. To the Hindu this is con-

Cowley

temptible nonsense. He admits many partial revelations, but none absolute; and it is most difficult for him to accept the claims of Christ to finality.

It is clear that Westerners cannot solve these problems which confront those who are trying to present Christianity to India. They must be solved by Indians themselves. All we can do is to encourage Indians to find ways really congenial to them of expressing and living out the essential Christian message and life.

Why are people disquieted with various kinds of difficulty that come round about us? Why are people disquieted with public events or fretted with individual temptations? Why, but because they live in these instead of living along with Jesus at the right hand of God.

FATHER BENSON



A mute lad making his living as a boot maker in Bombay.



A little girl buying a toy in the bazaar.

St. Monicas Home

ST. MONICA'S HOME in Roxbury, Massachusetts, which is run by the Sisters of St. Margaret, is facing a major problem; the need for larger accommodations and greater facilities to meet the increasing demands for the services it renders. This Home which generously accepts aged and chronically ill women irrespective of race, creed, or type of serious illness (except contagious diseases) is not duplicated by any nursing home in the area. It is an approved agency of the United Community Service of Boston, which has been asking the Sisters to increase the capacity of the Home.

Originally, the large white house standing on a high rocky ledge, was the home of the great abolitionist William Lloyd Garrison. This attractive estate, known as "Rockledge" was purchased by the Sisters in 1904. At that time the first St. Monica Home on Beacon Hill, founded in 1880, by the Sisters of St. Margaret, who had come from England to administer the Childrens Hospital of Boston, had proved inadequate.

Today there are three Sisters who supervise the management of the Home: Sister Mary Marthra, S.S.M. who is in charge of the over-all official matters; Sister Janet., S.S.M., a physician who is on call day and night; and Sister Jane Elizabeth, S.S.M., the third Sister in residence. These Sisters are aided by a Trained staff of nurses and by household assistants. The Happiness of the Home is augmented by this cooperating family who combine their efforts for the welfare of the patients.

The Society of St. John the Evangelist supplies a Chaplain for the Home, who conducts the afternoon service once a week, and the various Fathers of the Society are among those who celebrate the daily Mass there. The present Chapel is inadequate however, and cannot accommodate all the patients. Therefore, it is impossible to hold funerals there. Hence among the paramount and pressing needs is a new Chapel.

The recreation room is another need for concern as its size and facilities are not at all sufficient. The kitchen and laundry departments also need to be expanded, in order to cope with the growing requirements of the patients.

These present and future needs have been commissioned in the architect's drawings with the approximate costs. They comprise a new St. Monica's Home, with wide wings spread to the rear of the building providing sunny, well ventilated rooms for the patients; a section for the Sisters and quarters for the nurses; a new

St. Monicas Home

Chapel, modernized kitchen facilities, and separate rooms for the special care required by very ill patients.

St. Monica's needs the help of all those who care for the aged and the sick, to make this Home with its venerable background a more adequate haven for aged and chronically ill women, to give them all possible happiness in pleasant, cheerful surroundings for their latter years.

(The Editors of COWLEY are most grateful to Mr. George Eisemarms, the son of one of the staff at St. Monica's Home and a student at Boston University for the material of this article.)

There is no temptation we can meet in our own strength. There is no temptation where we can safely be left for a moment by ourselves. Oh, lead me not by myself, but be Thou with me until all temptation shall be past!

FATHER BENSON



ST. MONICA'S HOME

Under the care of the Sisters of St. Margaret, 125 Highland Street, Roxbury 19, Massachusetts.

Community Chronicle

THE Annual summer retreat for the Community was held June 8-29 at Emery Farm. Father Hill, S.S.J.E., of the English Congregation, was the Conductor.

At an Election Chapter held on May 1, Father David Eastman Allen, our senior novice, was elected for profession in the Society of St. John the Evangelist. The Profession, God willing, will take place on Saturday, July 1.

Brother Bede John took his first annual vows on the feast of St. John before the Latin Gate, May 6.

Father Edward G. Holtam, was clothed as a novice in the Society on May 5.

Father Williams conducted a retreat for the All Saints Sisters, and a retreat for their Associates, at the All Saints Convent, Catonsville, Md., April 7-15. He was the Guest Speaker at the Commencement Exercises at the St. Anne's School, Arlington Heights, Mass., on June 7. Father conducted the Sisters of St. Anne's Annual Retreat on June 11 to the 18th at Arlington.

The Father also preached and officiated at the taking of the first vows of Sister Hilaratas, O.S.A., May 31, and officiated at the clothing of a novice at St. Margaret's Convent, Boston.

Father Pedersen, as Chaplain for the Western Province of the Community of St. Mary, was present at the Profession of a Sister of St. Mary, at Kenosha, Wisconsin, April 14. He conducted retreats at the De Koven Foundation, Racine, Wis., April 21-23, the St. Martin Association, at the Bishop Donegan Conference Center, Tuexdo Park, N. Y., May 19-21, and at the Monastery May 26-28. Father preached at the Cathedral of St. James, Toronto, June 18, and conducted two retreats for women at the Convent of the Sisters of the Church, from June 9-15; and from June 15-19 he conducted the retreat for the Sisters. On Religious Life Sunday he preached at Trinity Church, New York, and gave a short address out-of-doors, at the Mission Church, St. John's, Boston; at the Day of Witness, on May 28.

Father Wessinger conducted a retreat for the Sisters of St. Anne, Chicago, Ill., April 16-23, preached a Mission at the Church of the Holy Trinity, Clarendon, Ill., May 14-21, and conducted a conference at the University of Maine, Orono, Me., May 26-28. Father held a Quiet Day for the Sisters of St. Anne, Kingston, N. Y., May 31.

Father Upson held a Quiet Day for the A.C.U. on April 22, and preached on the 23rd at St. Luke's Church, New Haven, Conn.; and visited our friends at Berkeley Divinity School. Father

Cowley

conducted a retreat for the Associates of the Sisters of St. Anne, Arlington, Mass., June 23-25. On May 28, Father officiated at Evensong, at the Day of Witness held at the Mission Church of St. John the Evangelist, Boston.

Father Palmer, had a follow-up on his Mission at Nippon, Canada, April 9-16, and attended meetings on the Anglican Congress, Toronto, during the week of May 15. June 5 he attended the Synod of the Diocese of Algoma. Father will fly to England from Toronto, on June 11, for a visit of several months. While there he will conduct a conference at St. Augustine's College, Canterbury.

Father Banner, as Warden of the Sisters of St. Anne, Denver, Colo., made his annual visit to the Convent from April 8-12. On April 29, Father Banner and Father Pedersen, conducted a Seminar on the Sacrament of Penance, at St. John's Boston.

Father Smith, made a Pre-Mission visit and preached at Holy Trinity Church, Onancock, Va., April 30. As Chaplain of the Eastern Province of the Community of St. Mary, he made regular visitations to the various houses of that Province during April and May.

Father Gross, preached at the Church of the Ephipany, Providence, R. I. on Religious Life Sunday, May 14.

Father Rowell visited groups of the Fellowship of St. John and Associates, in Chicago, Ill., Kansas, Mo., Shawnee, Okla., Los Angeles, and San Francisco, Calif., from May 1, until the 12. During May and June Father spoke at the Church of the Advent, Boston, Christ Church, Cambridge, and St. Paul's Church, Natick.

Brother Philip Michael spoke at St. Peter's Church, Springfield, Mass., May 14. During April and May Brother spoke to a number of Young People's groups that visited the Chapel on Sunday afternoons.

Brother Martin John continues his studies at the Episcopal Theological School, and his duties at St. Augustine and St. Martins, Roxbury. Brother Thomas has been assisting him in the Church School for the past year.

Brother Bede John addressed a group of Methodist Young People, from Oxbridge, Mass., in the Chapel. He also spoke to a Young People's Fellowship from St. Cyprian's Church, Roxbury, on some aspects of the Religious life, April 23.

Father Allen preached at the Church of the Good Shepherd, Dedham, April 9, and presided at a conference at the Miramar Conference Center, Newport, R. I. on May 27.

Community Chronicle

Father Hill Conductor of the Society's Summer retreat, arrived in New York from England on May 16. After visiting the Canadian Congregation, he will return to England towards the end of August.

Bishop Burton, S.S.J.E., visited the Monastery for a few days in May and preached at St. John's on the 7th.

At the Society's Church, St. Augustine and St. Martin, the Men's Club sponsored the annual Communion and Breakfast, on Sunday, June 11. The Solemn High Mass was held at 8:00 A.M. followed by the breakfast. Dr. Thomas F. Pettigrew, Assistant Professor in the Department of Social Relations at Harvard University, and member of the Board of Directors of the Episcopal Society for Cultural and Racial Unity was the guest speaker.

St. John's Chronicle

The Weekly news letter from the Fathers at St. John's House, Tokyo.

May 9, 1961

Dear Father Superior:

The day of our Patronal Festival was glorious. It had been rainy and windy most of the week but on the 6th the Lord gave us a perfect day. The Solemn High Mass was held in our garden. The Bishop was celebrant, I was deacon, and Fr. A. Sub-deacon. John Goto, the Bishop's son, was M.C. The other acolytes were all from Rikyo. The choir numbered about 25 and sang beautifully. There were over 60 that attended, not too bad, though we had expected more. After Mass sandwiches, sweets, coffee, and punch were served out of doors. It was wonderful to see groups here and there under the pine trees munching away and having a grand time. Fr. Errol Rhodes (Rikkyo) came as photographer, and took two rolls of film. We will send on a set to you when we get them. We are already making plans for our Festival next year. Bishop V. thought I could be celebrant, but it would mean a great deal of practice with my Japanese. Perhaps I had better get started

Cowley

on it now. If I was celebrant, the Bishop could pontificate from the throne. There is plenty of room. I am sure the others will want to add a bit about the festival so will close for this time. My best wishes to Bro. B. J. as he joins the ranks of the junior professed, (under annual vows,) and to Fr. Holtam upon his being clothed as a novice. My love to all the brethren.

Affectionately and Obediently yours,

DAVID CLAYTON, S.S.J.E.

P.S. A large batch of stamps coming shortly.

* * *

As Father Clayton has said the patronal festival was well celebrated. The Mass was sung in Japanese, partly because most of our expected guests were Japanese and partly because the only singers we could get were the Rikkyo choir, who could not have sung in English without considerable practice for which there was no opportunity. Last year we sang the Mass in Japanese but Father Clayton was a little concerned because one priest was somewhat critical. However, this year with practice both he and Father Appleton sang the Japanese words of Epistle and Gospel unhesitatingly and with excellent pronunciation. We prepared for more than twice as many guests as came and so we had many sandwiches and cookies left over. However, we have managed to dispose of the sandwiches and the cookies will keep for a while, though we are eating away at them. The Mass was extremely devotional. The choir sang the Mass beautifully, it was Marialis. The Introit hymn and Gradual hymn in polyphony, *a capella* of course, and the Communion Motet, an *Ave Verum*. At many parts of the service, Walter, the canary joined in, much to everyone's gratification. He was put over to one side of the sanctuary, and his song blended very sweetly with the voices of the choir.

Affectionately and Obediently yours,

✠ KENNETH ABBOTT VIAL, S.S.J.E.

St. John's Chronicle

Dear Father:

Thanks for your good letter. It is certainly good to hear of progress in the Novitiate. Here too, one can't escape the feeling that things are going better and better. Gradually students and others are finding their way here more regularly, and some of our Clergy seem to be getting the idea that this is a place of prayer, and can be come to as such without embarrassment.

Fr. Satoh, formerly of St. Luke's Hospital has moved in with us, and it looks now as if his advent were providential because with Fr. Kimura leaving Tachikawa it will be absolutely necessary to have a Japanese priest to help with the work there. He isn't too keen on parish work, but at least he can help with Masses, and keep some kind of continuity until the Bishop finds us another priest. This may be in a very short time, but it seems more and more likely that it won't be. All best to the Brethren.

Affectionately and Obediently,

ROBERT APPLETON, S.S.J.E.

* * *

We thought our friends would be interested in a portion of a letter from our Bishop Associate, The Rt. Rev. Robert H. Mize, Bishop of Damaraland, S. W. Africa.

The Bishop's House
P. O. Box 57
Windhoek, South West Africa
Lent — 1961

I know of no part of the world that responds more readily to the Christian faith than do our Ovambo brethren. Last year, in three weeks, Bishop Tobias, substituting for Bishop Vincent, confirmed 975. It is estimated that we now have 25,000 Ovambo members of the Church, many of whom, on becoming Christians, have had to change their whole pattern of life, including the accepting of monogamy rather than plural marriages. They are deep

Cowley

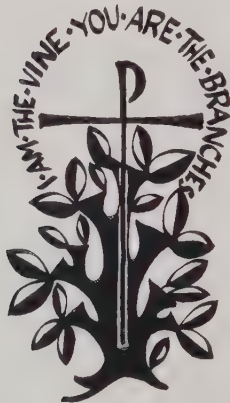
Churchmen, trained and practiced in the use of the Church's best traditions and helps, including the Sacrament of Penance. And yet no portion of the Church has been able to give *less* assistance by trained priests than has this diocese. In Ovamboland we have six clergy, all African save one. Outside of Ovamboland, for the entire diocese, are only three priests.

The strength of the Church in this diocese has centered in loyal catechists, most of them serving their Christ on a volunteer basis and some of them unschooled beyond Standard I. Yet they have been effective through their bush schools in training heathen, both children and adults, to become Christians. These 50-odd bush schools are as true a part of the Church as the great mother Church at Odibo, where 2,000 have crowded in, and are as important expressions of the Church in Ovamboland as are our seven accredited schools, the two hospitals, the five dispensaries and the numerous churches.

Sincerely, in Christ,

✠ ROBERT H. MIZE,

Bishop of Damaraland



Book Reviews

E. L. Mascall: GRACE AND GLORY. Morehouse-Barlow, 1961.
Spring selection of The Episcopal Book Club. 90 pp., \$2.25.

THIS excellent book at once touches both the practical problems of Christian living and the most delicate theological problems, and so it shows the point at which theology and spirituality are interdependent. The practical advice is often given while illumination is cast on the agape-eros controversy, or the debate about beatitude by the knowledge or by the love of God, or the problem of "disinterested" love. The student will benefit from these remarks and from the clear view of the structure and living roots of a very competent (often underestimated) theologian's thinking. The ordinary Christian, who practices his religion and has read and thought a bit about it, will be helped to get a healthy perspective about spirituality (especially if he is introspective or suffering from a surfeit of certain pious books).

"Grace is a kind of beginning of glory in us"; "your life is hid with Christ in God": it is the reality and relevance of that Dr. Mascall is urging on us, with all its resulting encouragement and stability. The Sabbath Rest and the leisure of culture, the Resurrection of the Body and life in this world, the Communion of Saints and self-forgetfulness, Unitive Love and self-fulfillment, the City of God and the Catholic Church — it is this sort of a book, and its views all so right. The chapter on love was bound to be good, since it makes use of S. Bernard *On the Love of God*, that grand tract on human love that is so helpful to modern people because it is based on the process of the self's growth into maturity. Those theological thorns, the treasury of merits and communion of saints, are seen as very practical aspects of spirituality; the mystics (not *mysticism*) are seen as witnesses to the nature of common life in the Body of Christ. So all this doctrine becomes help for our growth in grace. Neither pious in the bad sense, nor doctrinaire; very wholesome. The remarks on contemplative prayer, however, are too brief for student or ordinary person. Unattractive cover. Pure gold in content, of course; but, in weight, perhaps only \$1.50, \$1.75.

Cowley

MARGERY KEMPE. An example in the English Pastoral Tradition, Martin Thornton, SPCK, 1960, 120 pp.

THIS is an interesting, and for the most part well written approach to a subject which has previously been shrouded with mystery, no one having written a "popular" introduction before this time. But for all of its interest and value this reviewer found it a frustrating book in its errors and omissions.

Only one error of punctuation could be found, p. 27 line 22 ended in a period where there should have been a comma, but the sense of the sentence made the error so obvious that it did not interrupt the thought, except as a minor irritation.

But from the standpoint of the four aims of the author set forth in the preface, and reiterated in chapter 10, there are a number of errors of fact, technical omissions, and areas left untreated that hinder its usefulness in accomplishing these aims. This is especially true in regard to those aims having to do with further study both of *The Book of Margery Kempe*, and of the whole field of the English school of Ascetical Theology in the 14th and 15th centuries.

In the first place there is no bibliography beyond the two works given under "Abbreviations" in the front of the book, and these give little or no information about date or publisher, so that it becomes impossible to use the footnotes unless by chance the same editions of Capt. Butler-Bowdon's version of Margery Kempe's *Book*, and that of the Early English Text Society, used by the author are available to the reader. There is at least one other edition of Capt. Butler-Bowdon's book issued by another publisher, and this does not come anywhere near corresponding with the page numbers given in Fr. Thornton's footnotes. Chapter numbers would have been useful since all of the chapter's are relatively short. At the very least there should have been a bibliography containing exact information about the works mentioned above, as well as the source of Miss Katherine Cholmely's eulogy referred to on p.1, the source of the quotation from Fr. Thurston, p.2, and Fr. Paul Molinari's study of Julian of Norwich referred to several times in the text. In addition it would be helpful to anyone who, having read this book, has become interested in pursuing further study of English Spirituality if other works known to the author covering this general field had been given.

Another technical matter which was found to be frustrating was the lack of a chronology. Since Evelyn Underhill placed Margery

Book Reviews

in the late 13th Century in mysticism and neither Pourratt nor Dean Inge included her in their books at all, it would have been nice to know from the very start that she was actually a contemporary of Dame Julian of Norwich, and it would seem only proper in correlating the information contained in this book with whatever knowledge of Church and European History the reader possesses if actual dates had been given instead of vague references to the century. One date is given on p. 114 along with Margery's estimated age at that time, but that is a long way into the book, and at that isn't in the main body of the book itself, but in a section entitled, "Classified Skeleton Commentary".

Furthermore, there are some grave errors of fact. On p. 28 is found a reference to Margery's possibly having read too much of the Revelations of St. Bridget. It is true that this is an indirect quotation of Professor Chambers' introduction to Capt. Butler-Bowdon's version of Margery's *Book*, but that does not alter the fact that her book clearly states that she is unlettered and depends upon friendly priests to read the Bible and pious books to her. On p. 61 there is reference to an "anchorite of the White Friars". This should be "Black Friars" or Dominicans since in her book in the context of the quotation to which Fr. Thornton refers she specifically says, "Preaching Friars", i.e. Dominicans. And on p. 62 (n. 14) it would seem to me that the initial "N." refers to the word "Name" as it is used in the early chapters of her book to provide anonymity for the town of Lynn, and as it is used in the Prayer Book where a proper name is to be inserted. I do not think that she was here trying to indicate any specific person by initial, but rather to provide anonymity. Furthermore there seems to be no real evidence in the text to indicate whether she was referring to the anonymous Dominican anchorite who was her earliest principal confessor, or, as Fr. Thornton suggests, Robert Spryn-golde, her principal confessor at a later time.

Finally, this reviewer feels, after having read both this book and *The Book of Margery Kempe*, that Fr. Thornton's approach is an oversimplification of the problem of Margery's weepings. It is true that he recognizes how exasperating she could be. But she is hardly a "first class parishioner". She does seem to have extremely good perspective at times, but at other times her spiritual life is so out of balance that she is a hindrance to the preaching of the Gospel. Fr. Thornton says on p. 4, "I intend to approach her *Book* in such a way which makes her cries minor and incidental." But it becomes obvious in reading her book that, unless she has

Cowley

grossly exaggerated both her weeping and other people's reactions to it — which hardly seems possible in the face of some of her examples. Her "cries" form a large part of her life, as they do a large part of her book. It is true that by using Fr. Thornton's method of omitting most of her references to tears and weeping one can learn much about "the ordinary ways of prayer". But then it is not really Margery, but things that she has written that we would be studying, and that would make a dishonest statement of the title of this book. And if it is "the ordinary ways of prayer" which interest the author, one wonders why the long intercessory prayer given by Margery herself at the end of her *Book* as an example of her accustomed manner of prayer — beginning with recollection and the *Veni Creator Spiritus* — is given only a cursory comment in the "Classified Skeleton Commentary" and no mention in the text of his book at all. This prayer compares favorably in many places to the *Preces Privatae* of Bishop Launcelot Andrewes, to which some reference ought to have been made if this is to be a treatment of the "English" school of spirituality.

But in spite of these frustrations, perhaps because of them, this was a stimulating book, and, to use two of Margery's phrases "right good and full homely". One of Fr. Thornton's conclusions, a combination of overstatement and understatement, nevertheless illustrates the aptness of the subtitle:-

Margery is in the direct line with Anslem, Julian, and Gilbert, and she is spiritual mother to Herbert, Taylor, and Keble. She may be a little over-emotional, she may be an "enthusiast", she may be a pest; but she is as English as a Norfolk hedgerow. p. 54.

And so this reviewer found her to be.

D. E. A.

A MANUAL FOR PRIESTS OF THE AMERICAN CHURCH, edited by Earle Hewitt Maddux, S.S.J.E., Fourth Edition. The Society of Saint John the Evangelist, Cambridge, Massachusetts. 1961. Cloth. pages xii, 296. Price \$3.00.

WE are all deeply grateful to the Fathers of the Society of Saint John the Evangelist for their continuing care to keep this most useful volume in print. To this reviewer's mind, the thing that makes the book valuable is that it does not

Book Reviews

represent what Father Maddux thinks the clergy ought to have; but rather, with some of the things we really need in our ministry.

In this Fourth Edition, so far as we can see, nothing has been taken away; but some extremely useful and valuable things have been added.

At the end of Part One, we now find an excellent selection of *Prayers for Mourners*, drawn from Anglican Prayer Books. These have been chosen with very great care, and deserve to be better known in this country. The prayer entitled "For Those Who Mourn For a Little Child" is deeply consoling.

The rest of the new matter seems to have been placed in the Appendix. *Solemn Baptism*, which many of us have long been wanting, has been inserted after the Palm Sunday Rite. This inclusion is long overdue.

The new Blessings are four in number. The most interesting of these, so far as the present reviewer is concerned, is the form for *The Blessing and Distribution of Missionary Offering Boxes*. This reviewer has been privileged to use Father Maddux' form for the Lenten Mite Boxes, and has found it invaluable in more ways than one. It might be equally suitable for U.T.O. Boxes as well.

The blessings of a *Bible*, a *Font*, and a *Confessional* are the other new forms. This last is of interest as having been used by one of our Southern Bishops in the course of consecrating a new Church in his Diocese.

There has been one substitution. The new, and shorter, Palm Sunday Rite has taken the place of the somewhat longer form included in previous editions. In view of the now wide-spread acceptance of the New Rite, its inclusion here seems most practical.

A. S. H.



SAINT ANNE'S SCHOOL

18 CLAREMONT AVENUE
ARLINGTON 74, MASSACHUSETTS

A Boarding School for Girls

Fifth through twelfth grade, conducted by the Sisters of Saint Anne. College Preparatory and General Courses. Fully accredited.

Address: The Sister Secretary



HOOSAC School for BOYS

ESTABLISHED 1889

An Episcopal boarding school for 60 boys in the lovely Taconic Hills of Eastern New York. Small classes, personal attention. Emphasis on character development. College preparatory, grades 7-12, strong faculty. Varied athletic program. School paper, Liturgical choir. Boys care for grounds and rooms. For catalog address: The Headmaster, Hoosac School, Hoosick, New York.

SAINT MARY'S SCHOOL

Mount Saint Gabriel
Peekskill-On-Hudson, N. Y.

BOARDING SCHOOL FOR GIRLS

College Preparatory and General Courses. Music, Art, Dramatics, Modified Kent Plan. Under the care of the Sisters of Saint Mary.

For catalogue address
THE SISTER SUPERIOR

THE ALLEN SALES CO.

*Soap — Detergents — Wax
Institutional Supplies*

Distributor of Colgate-Palmolive
Products

W. W. ALLEN, Sales Representative
113 WOODHAVEN STREET
MATTAPAN, MASS.

Office
CY 8-5510

Plant
AT 4-3712

SHRINE OF OUR LADY OF CLEMENCY

S. Clement's Church
Philadelphia

Prayers and Thanksgivings
Offered Daily at 6 P.M.
With the Rosary

Send Your Petitions
Your Thanksgivings
Your Offerings

TO THIS ANGLICAN SHRINE

Our Lady of Clemency

S. Clement's Church
20th and Cherry Streets
Philadelphia—3

Leaflets and Prayer Cards will be
Sent Free on Request

CAMBRIDGE ENGRAVING CO.

Fine Engraving

Our Specialty

888 Washington Street

Boston 11

Massachusetts

HUBbard 2 - 1430

SHEA BROTHERS

PRINTERS

124 Mount Auburn Street

Cambridge 38

Massachusetts

TRowbridge 6-1360

PATRONIZE OUR ADVERTISERS AND MENTION US

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER ROWELL, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.
2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.
3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

